

# RECORDER & TELEGRAPH.

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## RELIGIOUS.

For the Recorder & Telegraph.  
REVIEW.

...Preaching Christ in love. A Discourse delivered before the Second Congregational Church and Society in Marblehead, February 27, 1825. By Rev. Mr. Bartlett.

(Continued.)

In discussing his second topic, the author remarks generally, that "Christ is preached of envy and strife, when his religion is taught with improper motives and under the influence of a wrong spirit." (p. 12.) This is not perfectly correct, for we may suppose that a man teaches the gospel merely for profit, or from a desire of envy and strife. But the author makes more definite as he advances:

...Whenever the gospel is made an occasion of contention, animosities and separation through the enmities of the regular appointed teachers or priests of Christians, Christ is then preached of envy."

It is evident that the motive some can determine whether the gospel is preached of envy or of love. Until all men become holy, the gospel when plainly preached may be expected to excite the same feelings which were excited by the preaching of Christ and of his apostles; and therefore, although the gospel now, as then, should become the occasion of contention, animosities and separation, yet the motives of those who preach it may be good, and the guilt rests entirely on those who, by their active opposition to the truth, are the immediate and proper causes of these contentions.

But the author proceeds to specify cases in which the gospel is preached of envy & strife.

The first is,—

...When in preaching the gospel much stress is laid on the peculiarities of the sentiments of the teacher which he is distinguished from other Christians, and these peculiarities are insisted upon as among the fundamental articles of religion." (p. 13.)

Under this head we seriously differ from the author, and think that what he condemns as proof of an envious and contentious spirit, is a proof of love and good will. Take for example the difference of opinion between the Orthodox and Unitarians. They agree neither in their views of the character of God, nor of man, nor of the way of salvation. The Orthodox believe that Christ is God, and worship us as mighty. Unitarians believe him to be merely a creature, and not a proper object of supreme worship; now as it is impossible that both should be right, either one party must be guilty of idolatry, or the other of sacrifice. The party believes that man by nature is entirely destitute of holiness and must be renewed by the Holy Spirit, in order to be prepared for heaven. The other denies the personality and unity of the Holy Spirit, and the need of renewing the affections of men by his influence; since, as they assert, men are naturally much inclined to holiness as to sin, and only to cultivate native good dispositions in order to be prepared for heaven. One party believes that God cannot, consistently with the interests of his government, pardon sin except on the ground of the atonement; that mere repentance is not a sufficient ground for pardon; and that all to whom the gospel is made known, must be saved on the ground of the atonement or perish forever. The other denies the necessity of an atonement in this sense, and asserts that pardon on the ground of repentance is not inconsistent with the interests of the government of God, and that the death of Christ has not made it more consistent to pardon sin upon condition of repentance, than it would otherwise have been.

Other important differences exist, which need not here be mentioned. These are sufficient entirely to change the whole influence of any system of theology, and to alter fundamentally the mode of preaching. And whichever party is right, the other is radically and fundamentally wrong. The systems are contradictory on essential points, and one must be false. And any one who really believes the evangelical system must, from the very nature of the case and from the laws of the human mind, believe it to be fundamental and essential to salvation; and however much he may love those who reject it, he cannot but feel that they are in danger of perdition, and the most ardent benevolence will only excite him to be more earnest and constant in warning them of their danger.

It is indeed easy to assert that there is nothing of any consequence in these doctrines, and any author does actually say, (p. 13.)

"I am fully persuaded that if a serious mind would but unbiasedly, and thoroughly examine the subject, he would be convinced that if all those doctrinal Christianity in which the principal Christian denominations are agreed were obliterated from the New-Testament, there would be found hardly a vestige of Christianity as it now is. What would be left, would seem utterly insignificant as wood and hay and stubble."

Is it then true, that the questions whether Christ is God, whether man be utterly destitute of holiness, whether there is any such being as the Holy Spirit, and whether he is God, and whether man must be renewed by him or lost forever, and whether an atonement has been made by Christ in order that God may consistently pardon sin,—is it true that these questions, and those connected with them, are "utterly insignificant"—are mere "wood, hay and stubble"—are not "a vestige of Christianity as it now is?"

Let the experiment be made—take any common audience, of whom a part are well instructed Unitarians, and others sincerely evangelical, and can the same minister preach both systems faithfully to such an audience, and not be seen to contradict himself? He might in-

deed tell them that there was no essential difference,—a mere shade of difference,—but when the two systems are fairly stated, their fundamental opposition is so great, that every man's common sense would teach him that the same man could not preach them both, and that a separation was expedient.

Now we would inquire, would the author assert that no man can believe the evangelical system, without being under the influence of envy and strife? He would violate the rights of private judgment. Does he then mean to assert that those who believe that system, ought not to act consistently with their belief? We trust not. But no man can really believe the evangelical system, and with any consistency admit that a contradictory system is true. Nor can any one really believe that the evangelical system is true, and with any consistency say that it is not fundamental. We might as well believe a proposition in geometry, and yet deny a necessary inference from it, as to believe the evangelical system, and yet to deny that it is fundamental and essential to salvation.

Many, we are aware, will call these sentiments uncharitable. But let the question be fairly considered; we are not afraid to abide the result. Is it the part of charity to believe that a man is safe, without any satisfactory evidence of the fact? We may indeed desire that he should be safe, and do all that we can to save him, and this is true charity. And we may also admit that he believes himself to be safe. But still the question returns, is there any evidence that his belief is correct? We are not bound to believe that all of a man's opinions concerning himself or his sentiments, are true. We must form our own opinions on the ground of evidence presented to our own minds. Suppose that a man conceives himself to possess profound learning:—are we to take his belief as evidence of the fact; or are we to call for proof? In like manner a man may call himself a Christian, and believe himself to be such, and be very sincere in his belief:—are we then to make no further inquiry before we believe it also? Is it uncharitable to say, that, although we desire the salvation of that man, and although we believe that he thinks himself a Christian, yet we can see no evidence that he is not mistaken and deceived? Much of the prevailing language of this age on the subject of charity is entirely inaccurate for want of this discrimination between a desire of the safety of others, and a belief that they are converted, but rather at a loss, as we before said, to know whom the author intends to describe. But on the whole, the hypothesis which best accounts for his language is this,—that he has given a caricature of the friends of revivals, and then, by a singular mistake, applied to them the same language which St. Paul applied to the enemies of sound doctrine and experimental religion. Every one may by reading the head now under consideration, decide for himself whether this hypothesis be correct. At least the description seems to us to be composed of heterogeneous traits, some of which are inconsistent with others, and all of them inapplicable to the same character.

(To be continued.)

sire that men should embrace our sentiments because they are honourable to God, and in our belief, essential to the salvation of man, is not to preach the gospel of party spirit. But it appears to us that our author does not refer to such, under the present head. He is speaking of those who pretend to a purer religion, or a pious zeal for the conversion of sinners; but who in fact are under the influence of a less worthy principle. Who these are, we have found it difficult to decide. But from the advice which he gives to those who are exposed to their ministrations, we should think that he intended the enemies of revivals of religion: for he applies to them the same words that St. Paul applied to some in his day, who were employed as teachers by those who would not endure sound doctrine, & who had itching ears, and who turned away their ears from the truth and turned them unto fables. These men, it seems, caused divisions and offences contrary to the doctrine which Paul taught, and did not serve Christ but their own belly. That is, they were sensual men, devoted to the indulgence of bodily appetites and lusts. And by good words & fair speeches they deceived the hearts of the simple. That is, when the solemn admonitions and warnings of the gospel alarmed sinners, they deceived and quieted them by good words and fair speeches. This is the exact character of many of the present day who oppose revivals: and against them we were about to conclude that the author was aiming his discourse. But there are some difficulties attending this view of the subject, for it seems that these men are in the habit of urging a few doctrines characteristic of their sect as constituting religion, and insist upon their peculiar views of them as being the only correct views, and denounce those who disbelieve them, as impenitent and unconverted, however exemplary and pious they are character. Now as the enemies of revivals have never been known to insist on fundamental doctrines, and upon peculiar views of them as the only correct views, and as they are never known to denounce pious persons because they are unconverted, but rather because they are converted, we are rather at a loss, as we before said, to know whom the author intends to describe. But on the whole, the hypothesis which best accounts for his language is this,—that he has given a caricature of the friends of revivals, and then, by a singular mistake, applied to them the same language which St. Paul applied to the enemies of sound doctrine and experimental religion.

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(To be continued.)

For the Recorder & Telegraph.

## REFLECTIONS ON GALATIANS 1: 8, 9.

But though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I again: If any man preach any other gospel unto you, than that ye received, let him be accursed.

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seem improbable from the fact alluded to by the writer from whose communication I have made the above extract,—that, like most of the Protestant churches of Europe, they admitted all their children to the Lord's Supper at twelve years of age. It is certain, however, that, whatever may have been meant by them in the statement under examination, they did not mean thereby to deny the propriety of infant baptism, for it will be seen, presently, by other statements taken from their writings, that those who are properly called Waldenses, believed in its propriety, and constantly practised it.

Such is the evidence that has been produced in proof of the position that the Waldenses "have ever been considered Baptists!" B.

(To be continued.)

#### LATEST FROM THE SANDWICH ISLANDS.

From the following letter addressed to one of the Editors of the N. Y. Observer, by Rev. Hiram Bingham, missionary to the Sandwich Islands, (dated Oahu, Oct. 2, 1824,) it will be perceived that after two battles, in which the rebels were repulsed and dispersed, George Tamoree was taken alive, and delivered to Krimokoo.

You will doubtless be interested to hear what the great Lord of the harvest is doing for the poor Islanders, for whose salvation I have been appointed with my brethren to labour. We cannot but hope he has indeed begun to gather in a chosen precious seed, from this once unpromising field. Two among the highest chiefs, Keopulani, the mother of Rihorilo, and Tamoree, (Taumauri,) the late lamented king of Atooi, (Tauai,) he has, we believe, taken to his everlasting rest, where their redeemed spirits, liberated by the power of the Gospel, and washed in the blood of Jesus, rejoice before his throne with Obokiah their countryman, with Cornelius the distinguished Cesarean, the Ethiopian eunuch, and other first fruits from among the heathen. Keoua the Governor of Lahaina, Eeka, a chief of similar rank, and the father of Thomas Hoo-poo, with whom that youth diligently laboured and prayed, have left some evidence of having died in hope of a blessed resurrection and of eternal salvation.

The diligent attention of several principal chiefs to the means of grace which they enjoy, their delight & earnestness in the duties of public and private devotion, their attachment to their Christian teachers, and their apparent conformity to Christian principles greatly encourage us to hope that they are happily preparing for heaven; and number of their people give equal evidence of seriously inquiring the way to Zion.

At the time of Tamoree's death, our schools were flourishing at the different Islands, & more than 1000 pupils were under instruction. Since that period their attention has been somewhat diverted by the unhappy insurrection at Atooi of George P. Tamoree, and several other chiefs of that Island. I had been at Atooi three months when the attempt was made by the insurgents to take possession of the fort at Waimea. I had more than once visited Tamoree at his residence, 8 miles from that place, and once preached at his house the funeral sermon of a foreigner who died there, and attempted to direct his restless mind to the Prince of peace—entreating him to remember the many earnest prayers of his friends for him, & not to give over the salvation of his soul as a thing quite impossible or of no importance. His mind appeared to be much oppressed. He was affected by the death of his father, who had been to him a faithful counsellor, but no less by the unwelcome condition in which his father had placed him by bequeathing that Island & all his property to Krimokoo, & Kaahumanu for Rihorilo, leaving to George the subordinate possession of Wahiaia only, a small place, less than the hundredth part of Atooi. It would seem to have been the design of Providence to state what he had in a bold adventure to rise above this condition, and, in case of failure, to throw himself on the clemency of Krimokoo, whom he professed to regard as his friend, and who he might justly suppose would be much more disposed to spare his life than Kaahumanu, the nephew of the late Tamainahau, who had been constituted governor of the Island. The fact that he allowed Kahalai to have possession of the fort a month unopposed previous to the arrival there of Krimokoo, and that he chose to strike the blow just as Krimokoo was on the point of sailing for Oahu, leads me to conclude he presumed much on the clemency of that noble chief. Nor was this confidence misplaced, as appears from the result. Krimokoo has, in every attempt to suppress the insurrection, assiduously endeavoured to save the life of his young opponent; he has kindly entreated him to lay down his arms and accept of pardon, and when he persistently refused, he has given the strictest orders to his officers and soldiers to spare his life if he could possibly be taken alive. After two battles, in which the insurgents were repulsed and dispersed, Tamoree is at length taken alive, after concealing himself some weeks in the mountains, and conducted safely to Krimokoo. This is our latest intelligence from Atooi.

Most of the principal chiefs of the Islands are now there, with an army of about 1000 men. A new distribution of the lands of Atooi is to be made in consequence of the commonwealth there. Tamoree and others will doubtless be removed to the windward, and windward chiefs and people left in their stead. Though this conflict has diverted the attention of our scholars from instruction, it has, we believe, been the means of confirming the attachment of many to the cause of the Gospel; who have not only been obviously more engaged in prayer to the Christian God, but who piously ascribe their protection & deliverance to his special care & gracious interposition. Laanui, a young chief, who with his wife Opia, two years ago spent a day with the mission family that they might enjoy our monthly prayer meeting, writes from Atooi to her at this place, "I desire to return to you, that you and I may be strong together in the word of God, who has himself shielded us from the balls that we might live. — My love to the missionaries." Kaahumanu proclaimed a fast at Lahaina, before she went down to the scene of war. Several of the honorable women who profess to love the Gospel, have begun to hold female prayer meetings.

#### BIBLE SOCIETY AND CHRISTIAN CHURCHES AT FERNEY.

A Bible Society was established not long since at Ferney, once the residence of Voltaire, by the Baron de Stael and other friends zealous for the propagation of true religion. It is certainly one of the most memorable events in the history of Bible Societies, that the antedote should thus issue from the very spot from which the poison of infidelity was so long disseminated; and that the advocates of Christianity should confidently trust to the circulation of the sacred volume itself, as a sufficient shield against the misrepresentations and sophistry with which, in this very place, it was formerly assailed.

It is intended to erect a Protestant church at Ferney, which will be at the same time a monument of the triumph of Christian principles, and of the progress of religious liberty. The French government has granted one hundred Napoleons for that purpose. The king of the Netherlands has given a donation of fifty Napoleons, to promote the object. About 300,000 francs have been collected for the purpose in Great Britain, in addition to the sums raised by the Protestant inhabitants of the district, who have contributed to the utmost extent of their scanty means. The sum of 200,000, however, is still wanting to complete the church.

Since it has been announced that a Protestant church is in progress at Ferney, the Roman Catholics have determined to erect a splendid structure there; and it is greatly to be feared that, without the aid of British Christians, the completion of the Catholic church will reprove the tardiness and indifference of the Protestants.

*London Christian Observer.*

As Noah's dove could find no rest for the sole of her foot, so the Spirit of God finds no residence in the heart that is deluded in sin.

#### THE WITNESS FOR THE TRUTH.

The London Tract Magazine gives the following as the substance of a Tract lately translated from the Swiss. It delineates some circumstances which have recently occurred in Switzerland.

Angelo, a peasant of Switzerland, having occasion to visit a neighbouring city, leaves his mountain cottage at an early hour, and arrives at sun rise on the borders of a lake. While he pauses to rest himself and enjoy the morning breeze, his attention is engaged by the sight of a cross, which superstition had planted on a heap of stones, that marks the boundary of two provinces. This leads him to regret the darkness of ignorance and superstition, in which so many are involved, who, forgetting that they are commanded not to "worship idols of gold and silver, and brass, and stone, and wood," offer up their prayers to the serpent of brass. "How few," he exclaims, "understand the true meaning of Salvation by the Cross of Christ. O blessed Son of God, one with the Father, who didst suffer the death of the cross that poor sinners might come in unto thee, not that they should adore the symbol of the cross."

While engaged in these and similar reflections, two young men pass by, and he hears them speaking of a criminal in a manner which induces him to attend the trial.

On arriving at the court of justice, to his great surprise, he finds the prisoner is not accused as a thief or murderer; but because he, with other pious individuals, had rejoiced in the love of God, at being made partakers of a good hope through grace, and of a lively interest in Jesus; and because a few others had united with his family in prayer and praise, reading the scriptures, and hearing the gracious invitations it contains,—there was in that country a law which forbade these things. The accused, who is a regular minister in that district, bears a solemn testimony to the truths of the word of God, and earnestly calls upon his judges to turn to the Saviour. He is found guilty, condemned to banishment, and carried back to prison.—Some other scenes are then described, all of which relate to his prison and the proceedings against him, exhibiting his piety and the excellence of his character in a strong point of view.

Such is the brief outline of a narrative which delineates some occurrences that have recently taken place in a Protestant Country! It is not pleasant to dwell upon such details, but as it is right to expose the persecuting spirit of Popery on the one hand, so it is a duty, although a painful one, to act in a similar manner with regard to those who call themselves Protestants, but who are actuated by a similar spirit of intolerance.—While we do so we may remark, that although the spirit is the same, yet, under Protestant governments, it acts in a milder manner, and, as in the case to which we refer, it only banishes, where the former probably would proceed with greater severity.

These events have supplied the Roman Catholics with ground for rejoicing, but the consideration just alluded to should cause them to be silent.

#### STATE OF RELIGION IN SWITZERLAND.

An European publication, after noticing the gradual decline of spiritual religion in Switzerland, which insensibly abated till the truths of the Gospel were lost in the mere general expressions of a sort of religious philosophy, informs us that some young ministers felt deep regret on comparing the doctrines of the day with those of the reformation: and being desirous to promote the spiritual welfare of their flocks, they formed small societies for prayer and reading the scriptures, & sought to introduce a more lively attention to the truths of the Gospel. These proceedings were viewed with dissatisfaction by the general, both of the clergy and the laity; they were accused, of introducing the name of the Lord Jesus Christ too often in their prayers and sermons, of too great strictness in their religious views, and other similar faults. Popular violence was excited against them, they were continually insulted, and the epithets *scoundrels* & *heretics* was applied to them, as *saints* now is made a term of reproach with us.

These young ministers were forbidden to continue their proceedings upon pain of dismission from their pastoral functions, and their request that the doctrines they taught might be examined by the national confession of faith, was refused.—One of the cantons proceeded still further, and about a year ago, published an edict which prohibited the assemblies of the *Momiers*, directed the magistrate to disperse all meetings of this nature, and to punish all who refused to obey, denouncing severe penalties against all who should endeavour to gain proselytes to these opinions, or accommodate them with places to meet in, or act as the ministers or leaders therein. Thus the regular ministers of the Gospel were actually forbidden from attempting to convert sinners from the error of their ways, and lead them to the knowledge of the truth!

By this edict the magistrate is authorized to enter all suspected places. But how is he to proceed? He discovers no trace of secret political conspiracies, but a number of people are assembled. Are they engaged in gambling, drunkenness, or debauchery? Provided things are conducted with moderation he does not interfere, although "drunkenness may be added to thirst," and other similar sins committed. But does he hear a pious expression? Is there a Bible open on the table, or a hymn-book to be seen? then all is wrong! He must examine, and strictly too; and although perhaps only a plain trade-man or uneducated farmer, he must inquire what are their sentiments, and how they interpret the doctrines of St. Paul; and if it is not in the manner which alone is permitted, he instantly disperses the assembly; and though not an angry word has been spoken, or a violent gesture used by any of the company, the master of the house and all present incur the penalties of the law! and this, notwithstanding their religious principles are all strictly in accordance with the established doctrines of the country!

Under this edict these meetings have been dispersed, and several of the most active ministers have been imprisoned, convicted, and banished from the country, deprived of their means of support, and sent to wander from their native land.

#### THE TWO MITES.

While waiting at the Depository for a parcel of tracts to be put up, which I had purchased for distribution in my school, a decent, honest looking cartman, with his clean frock, entered and inquired for tracts, saying "they were to lend to the poor." On being asked what kind and quantity he wanted, he replied, "two pence worth," and named, among others, "The Swearer's Prayer." Surprised at so singular an application, and attracted by the delightful thought of the *poor lending to the poor*, I turned to the stranger, "And can you give any history of your tracts?" said I. "I can," he replied; "there was a poor sinner, and fellow labourer of mine, that used to sweat greatly; I lent him that tract, now more than a year ago; I am with him every day, and I have not heard him utter an oath since: Yes," he added, "I have known these little tracts to do a deal of good." So taking his twenty pages, with seemingly a heart full satisfaction, he said, as he departed. "We will see what these will do, with the blessing of God." "Heaven's blessing follow thee and thy two mites worth!" I merrily exclaimed, "and the guidance of the Holy Spirit go with thy messengers of truth, to bless the bretheren among the poor, and make them rich in faith, and heirs of the promises." "Thou hast done what thou couldst," "and thou shalt be excepted according to thy heart," "and let thy works praise thee in the gates." I thought too, that with his truly Christian heart he was the privilege to say, with the faith and piety of the apostle, "silver and gold have I none, but such as I have, I give unto thee." With these reflections I took my *bountiful portion* of tracts with unusual alacrity, and as I had compared them with the poor stranger's offering, I deemed it a *spiritual treasury* that might indeed do "a deal of good." This pleasing fact appeals to the rich and the poor. Let it be faithfully and generously answered: "Go and do likewise." — *Communicated by a Superintendent.*

*Am. S. S. Mag.*

To mourn without measure, is folly; not to mourn at all is insensibility.

#### BIBLE ANECDOTES.

Four or five years ago, (says a gentleman in Indiana,) I left Bibles at Bloomington, to be given to the needy. On my removing from M— to this place (1822) I went to see a family in affliction, a few miles from my house. A well grown daughter was dead, and the mother was in an agony of grief. I called for their Bible. Alas! they had none. I advised them to borrow now, and buy soon. The man said he did not know where to borrow. He did not think there was one in the neighbourhood.

A neighbour was present, and the bereaved mother turned and asked her if they had one, and was told she had none! And yet this was in a populous part of the rich country near Lexington, (Indiana.) But could not such destitute people go away to the stores and buy Bibles if they desired to have them? Undoubtedly they could, but do they? Fill them with this desire, and they will never rest till they possess the Bible. Must we form and support Bible Societies, and procure Bibles for those who have no desire for them? Undoubtedly, that we may kindle that desire, and then one.

When a missionary once along the shores of Ontario, I found a poor aged mother of 8 children, whose heart had given up the world, learnt to cast its cares and hopes on Jesus, and to look to the Bible for direction and healing. But! she had no Bible in which to look—when I gave her a Bible, and told her it was her own, and procured by a Bible Society for her and such as she—she exclaimed, "It is too much." My Bible, the whole Bible! Dear Sir, it is too much." My heart has felt that this is a good work. It is good to "go about doing good," and giving to the destitute poor the blessed Bible.

#### From the Philadelphia Recorder.

#### DISTRIBUTION OF THE SCRIPTURES.

The following facts connected with the distribution of the Scriptures, in the interior of this State, by the Philadelphia Bible Society, while they must interest every feeling heart, show the importance of the Society's operations. The copies adverted to, were in the German language.

"I have been," said a poor man, expressing his thanks to the distributor, "I have been for a long time contriving many plans to get a Bible; I have never yet been able; at last I saw a notice in the paper, that the poor would be supplied.—What a fine thing it is, that the poor can get Bibles!"

"I have," said another, "but one quarter of a dollar, and I want a Bible badly, if that will be of any service, I will willingly give it." It was accepted, & a Bible given. The poor man went away rejoicing.

Another observed, "now we see, that the English people are friendly to the Germans; if they were not, they would not send us Bibles."

Another writes as follows:—

"Friend—I wish to inform you that I have been so long sick, — no more than a year, and I want a Bible, and cannot pay for one. If you would be so good as to send me one, I will thank you, and God also for it." This note was accompanied with 25 cents, which was received, and a Bible sent.

Another said, "he had never had a Bible, (he was poor,) nor his father before him, (until those arrived from the Bible Society,) nor his wife's father.

#### REVIVALS OF RELIGION.

#### REVIVALS IN THE WEST.

A letter from the Rev. Solomon Goodale, dated, Bristol, N. Y. March 9th, says:—In many places in this region, the Lord is showing what omnipotent grace can do, in bowing stout-hearted sinners to the sceptre of Jesus Christ. In Geneva, there is a precious work of grace in Dr. Axel's congregation. That good man is "reaping in joy from the seed he has sown in tears." Numbers have recently professed their faith in Christ, and the work is yet in progress. The town of Gorham is now sharing largely in the shower of divine mercy. Many have already united with the people of God, and many more are soon to come forward, and "subscribe with the hand unto the Lord, and surname themselves by the name of Israel."

In Manchester, a good work has recently commenced in Elder Sha's congregation. Appearances are flattering.

There has been for sometime past, a very powerful revival in Palmyra. All ages and descriptions of people are among the subjects of this blessing. Multitudes have abandoned their falsehoods, and false schemes to trust for salvation in that grace which reigns by righteousness unto eternal life." About 300 have united with the Baptist, Presbyterian and Methodist churches; and to each in equal numbers. I am told that the good work, though subiding in Palmyra, is spreading in some of the adjacent towns. In Geneva, the Lord is pouring out His Spirit, and both the Baptists and Pedobaptists are sharing in the blessed effusion. The Baptist church in Bloomfield has enjoyed a refreshing from the presence of the Lord. About 20 have hopefully been turned from darkness to light by this certain expectation of soon terminating his earthly career, hoping that he might be permitted once more to behold his beloved wife, and to embrace for the first and the last time his infant child. In this his prayer it pleased his God to hear him; and upon seeing him affectionately address her, and expressing his satisfaction, said, "This is the consummation of my wishes; now I can say as Simeon did, Lord let thy servant depart in peace." After this interview, which was on the day of his death, he failed rapidly, but was aware of his situation, and was perfectly composed and resigned, retaining his senses till a few moments before he breathed his last. A few minutes before his decease, when the cold hand of death was pressing heavily upon him, in fainting accents he breathed forth the prayer of the dying Stephen, "Lord Jesus receive my spirit."—Upon being asked by a brother in the ministry who stood beside his dying bed,—"Do you feel yourself to be dying?"—he placidly answered "yes." He was again addressed, and was asked, "do you feel that your Saviour is present with you?"—his reply was, "yes." He was then addressed for the last time, and with this question, do you give your soul into His hands, and feel that it is safe?"—in feeble accents he again answered "yes." He presently ceased to breathe, and without one struggle or a single groan he yielded up his spirit into the hands of his Redeemer.

The writer of this brief notice will not attempt to delineate the character of the deceased; the discharge of this duty will be assumed by one, whose long and intimate friendship with his departed brother in the ministry will better qualify him to do justice to his talents and virtues.

The closing scene of the life of this departed servant of Christ bore testimony to the faithfulness of the covenant keeping God, who says to the believer, "I will not fail thee nor forsake thee."—"When thou passest thro' the waters, I will be with thee; and through the rivers, they shall not overflow thee."—"I will be with him in trouble, I will deliver him." In view of such a peaceful departure, who is not constrained to say, let me die the death of the righteous, and let my last end be like his. E. H. G.

#### REVIVAL IN CHILICOTHE, OHIO.

Since the last Ohio Annual Conference, which was held in September, up to this date, (February 16th,) there have been added to our society in this place, two hundred and twenty-eight new members! viz: In the months of September, October, and November, eight—December, sixty-five—January, ninety-six—two weeks of February, fifty-nine—total 228.

From this it will be seen that nearly the whole of this number has been received within the last two and a half months. It is evident, therefore, from these facts, and from a view of the present prospects and state of the work, that it is still increasing; and that like a river, it widens and deepens in its course. The number of those who, through the course of this revival, have obtained the grace of justification through faith, is not certainly known. But to estimate them at one hundred and twenty, would, I think, be a moderate calculation. The number is probably considerably greater.

As to the character of this revival, it has been justly remarked by several travelling preachers and old and experienced members, that it is deep, solid, and rational; and as free from extravagance as any revival they ever witnessed. And who perhaps is an unusual feature in great revivals, it is evidently much increased as it advances.

*Meth. Mag.*

Extract of a letter from Mr. J. B. Potter, to the Editor of the Baptist Register, dated, *Clyde, April 11, 1825.*

Dear Brother—The village of Clyde has enjoyed a season of refreshment from the presence of the Lord. Since the 5th Lord's day in January last, (inclusive,) 45 persons have been baptized and added to the Baptist church, 41 to the Presbyterian church in this village, and a few have united with the Methodist society. The subjects of this revival, have been the middle aged, youth, and children, some of the age of eight years. During the work there has been little appearance of enthusiasm. By a still small voice the Lord has whispered peace and consolation to the wounded, and conviction to the careless, and the power of divine grace has been manifested in the conversion of some of the most hardened."

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*He is said to be Omnipresent.*  
Matth. 18: 20, "Where two or three are gathered together in my name, there am I in the midst of them."

*He is said to be Omniscient.*  
John 2: 24, 25, "But Jesus did not commit himself unto them, because he knew all men; and needed not that any should testify of man: for he knew what was in man."

Rev. 2: 23, "And all the churches shall know that I am he which searches the reins and the heart."

Matth. 11: 27, "All things are delivered to me of my Father; and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whom the Son will reveal him."

*Divine Honor is ascribed to Christ.*

Heb. 1: 6, "Let all the angels of God worship him." Phil. 2: 10, 11, "That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Rev. 5: 11, 12, 13, "And I heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, & such as are in the sea, heard I saying, blessing & honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever & ever."

The above are but a very few of the passages in Scripture, which might be quoted in support of the same general truth. The question then arises, Is he, who in the New Testament is represented to have uttered what in the Old, is declared to have been uttered by Jehovah—who is "God, and there is none else"?"—"the most high God"?"—"God manifest in the flesh"?"—who is "over all, God blessed forever"?"—whom even the eternal Father addresses by the venerable appellation, "O God!"—whom Thomas acknowledges as his Lord and his God—to whom Stephen prayed and commanded his spirit—who is eternal, omnipotent, omniscient, and omniscient—whom all the angels worship, and to whom all heaven and earth sing praises forever and ever—is he divine? The very question seems fraught with impiety and unbelief.

#### SABBATH SCHOOL VISITORS.

We have received a communication in reply to one published in this paper a few weeks since, relative to Sabbath School Visitors. The writer thinks it no disadvantage, but a great advantage to Sabbath Schools, to have them visited, and perhaps occasionally addressed, by intelligent citizens who feel an interest in their prosperity. He has "known repeated complaints where he resides, because so little visiting has been done," and "wishes to be informed whether the complaint by "Maro" is the united opinion of the Managers and Teachers of the Sabbath Schools in Boston, or whether it is only that of an individual."

We cannot conceive of any language, by which the love of Christ can be more clearly asserted, than in John 1: 1, where it is said,—"In the beginning was the Word, and the Word was with God, and the Word was God." The discordant interpretations of different Unitarians have given to this passage, very much difficulty to honest men to understand the clear declarations of the Bible. One, *concludes* that the text ought to be altered so as to read, "the Word was of God." And the reason he gives is, that otherwise we should have to admit that Christ is God! Another conjectures that the text ought to be changed, that the whole verse shall read, "The Word was with God. God was, and this Word was in the beginning with God." Another, that it ought to be read, "the Word was a god." But the correspondent of the Register, with many of his brethren, prefers to prefer translating *λόγος* "wisdom," instead of Word. He has indeed concluded to be nearly sure on this passage; but we infer the above from his that "the divine spirit [Spirit] was imparted or dwelt in and guided Jesus Christ our Lord in a peculiar degree; so that it might be said, the divine wisdom was flesh, or became united to a human soul." We ask now, is not "divine wisdom" an attribute of the Deity? Doubtless yes. Has he not other attributes? If the Bible be true, he has. What propriety then can a mere attribute of God be to be God himself? If wisdom is God, is not holiness also God, and justice, and goodness, and mercy? Why have we not as many Gods as there are attributes of the Deity? Besides, what sect, or ever denied that the attributes of God, and of his "wisdom," were "with God!"—Such interpretation may satisfy Unitarians, but for ourselves, we are prepared to admit it, we shall also be prepared to admit that nothing can be determined as to the sense of any particular passage in the Bible, by the use of the language which is used, or in any other way except according to the wishes of a party.

It would have been gratifying to us also, to have a Unitarian explanation of another passage which we quoted,—1 Tim. 3: 16, "God was manifest in the flesh, and dwelt in and guided Jesus Christ our Lord in a peculiar degree; so that it might be said, the divine wisdom was flesh, or became united to a human soul." We ask now, is not "divine wisdom" an attribute of the Deity? Doubtless yes. Has he not other attributes? If the Bible be true, he has. What propriety then can a mere attribute of God be to be God himself? If wisdom is God, is not holiness also God, and justice, and goodness, and mercy? Why have we not as many Gods as there are attributes of the Deity? Besides, what sect, or ever denied that the attributes of God, and of his "wisdom," were "with God!"—Such interpretation may satisfy Unitarians, but for ourselves, we are prepared to admit it, we shall also be prepared to admit that nothing can be determined as to the sense of any particular passage in the Bible, by the use of the language which is used, or in any other way except according to the wishes of a party.

#### THE WALDENSES.

Our readers will find on our first page, an interesting communication relative to the practice of the Waldenses on the subject of infant baptism. We deem it very undesirable that men of so like principles in the main as Baptists and Orthodox Congregationalists, should contend about the few, and, as we conceive, unimportant points on which they differ. Such is not the object of this communication. It is published rather as a matter of self-defence;—several Baptist publications having either doubted or denied a fact which was stated in this paper, on what we considered very good authority, viz. that the Waldenses have always baptized their infants, and always done it by affusion. A writer in the Christian Watchman has approached us, in not very gentle epithets, for having "bellowed it forth" in capitals! As to the epithets, we care but little about them. The fact, we believe, is capable of abundant support, as will appear from the communications of our correspondent.

#### HOPEWELL PRESBYTERY.

At the last session of the Hopewell (Geo.) Presbytery, in the early part of the present month, Messrs. Joseph C. Stiles, William H. Williams, Ephraim S. Hopping, and James C. Patterson, were received as candidates for the ministry. A Domestic Missionary Society denominated "The Domestic Missionary Society of the State of Georgia," was formed, a Constitution adopted, and officers chosen. After the adjournment of the Presbytery, almost every individual present became members of the Society, and Mr. Stiles was appointed Agent for the collection of funds.

#### SANDWICH ISLANDS.

Mr. Jonathan R. Harwood has arrived in Boston, after an absence of five years from his native country, four of which he has spent in the Sandwich Islands. He left Wimash, in the island of Atoo, Oct. 1, 1824, the news having reached there but two days before, that George Tamoree, the rebellious Chief, had been taken prisoner. The circumstances of his capture were as follows:—Krimakoo, being informed that he was at a certain place in the mountains, about two miles from the village of Hannara, where the troops of Krimakoo were then stationed, repaired privately to the spot, with only two or three attendants. There he found Tamoree, in a kind of cave, asleep, under the influence of intoxication. When awaked by Krimakoo, Tamoree asked if he had come to fight him. Krimakoo replied that he had not—he only wished to take care of him; or something to that effect. Tamoree was immediately taken to Hannara, and thence, soon after, to Wimash, a distance along the shore of 30 miles.

#### Christ is said to be Eternal.

Col. 13: 8, "Jesus Christ, the same yesterday, to day, and forever." "I am Alpha and Omega, the beginning and the end, the first and the last."

#### Omnipotence is ascribed to Christ.

Col. 2: 21, "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself."

#### Upholding all things by the word of power.

Col. 1: 17, "All things were made by him, and was not any thing made, that was made."

1 Cor. 1: 16, "For by him were all things created, whether they be thrones, or dominions, or powers: all things were created by him and for him."

40 miles. When Mr. Harwood sailed, Krimakoo was reported to be but ten miles distant from Wimash, with his prisoner in company. It was well understood there, that his life would be spared, if he gave assurance of submission to the Government.

The whole number of lives lost in the three engagements since the rebellion commenced, does not exceed 20; about 6 of whom belonged to the party of Krimakoo. [See opposite page.]

#### "MARINER'S CHAPEL."

We understand that individuals in connection with the Seamen's Meeting on Central Wharf, in this city, have procured a lot of land on the declivity of Fort Hill, fronting on Purchase-street, and overlooking the harbour, for the purpose of erecting thereon a MARINER'S CHAPEL. It is designed that Divine Worship, if they are successful in procuring aid for building, shall be attended there on both parts of the Lord's day, &c. as in other houses of worship; whereas now, at the Seamen's Meeting, it is attended only in the mornings. We can hardly imagine that patronage will be wanting in a commercial community like ours, when New-York, Philadelphia, and we believe Charles-ton, have their Chapels for the object. We learn that subscription papers will be immediately presented to the citizens, as it is intended this house shall be *free* of legal cost.

[—] The Editors of the several papers in this city are respectfully invited to forward the benevolent object by inserting the above notice.

#### DOMESTIC MISSIONARY SOCIETY.

The Receiver for the Massachusetts' Domestic Missionary Society of the Eastern District acknowledges the following receipts from Christian friends, viz.

From friend to Domestic Missions, by Rev. Mr. Rockwood, of Lynn, \$5 00  
Friend in Essex county, 30 00  
Collection at monthly concert, \$12; and \$4 from Ladies' Reading Society, Harvard, by Mr. G. Fisher, 16 00  
From Female Evangelical Missionary Society, in Rev. Mr. Perkins' society, Braintree, 36 00  
From friend in Littleton, 2 00  
From a female friend in Newburyport, by Mr. Bedlington, 100 00  
From Rev. Elijah Demond, by Dea. Andrews, 11 00  
From friend, by Rev. Mr. Storrs, 100 00  
From Dedham Female Society, auxiliary to the Domestic Miss. Soc. of Mass, from Miss Louise Damon, Treasurer, by Rev. Mr. Cogswell, 52 00

#### The following for Life Memberships.

For Rev. Sieton Raymond, of Chatham, from a member of his church, 20 00  
For Rev. Mr. F. S. of Wrentham, from Ladies in his society, 20 00  
For Rev. Mr. Gay, of Bridgewater, from Ladies in Bridgewater, 20 00  
For Rev. Daniel Thomas, of Abington, from Female Benevolent Society in the 2d parish, by Mrs. S. Gurney, Treasurer, 20 00  
For Rev. T. Andros, of Berkley, from Ladies in his society, 20 00  
From Mr. Jonathan Newcombe, of which \$20 to constitute his pastor, Rev. Jonas Perkins, of Union Church of Braintree & Weymouth a life member, 100 00  
J. SALISBURY, Receiver, pro tempore, for Eastern District. \$552 00

*American Bible Society.*—The Treasurer of the American Bible Society acknowledges the receipt of five thousand one hundred and fifty six dollars during the month of March. The issues from the Depository in the same month were, Bibles, 6052; Testaments, 5788; total 11,840;—value \$6526.

The Bible Society of Alexandria, D. C. have distributed during the past year, 32 Bibles and 126 Testaments. Receipts during the year, \$68, 72.

The Nova Scotia Bible Society has distributed during the last year, nearly 1700 copies of the Scriptures. Its funds have increased, during the same period, more than a hundred pounds.

The New-York Marine Bible Society has distributed, during the past year, 223 Bibles and 13 Testaments. Whole numbers since its formation, 4146. At the late annual meeting a collection was taken up, of between 60 and 70 dollars.

The present number of schools attached to the New-York Female Union for the promotion of Sabbath Schools, is thirty-nine; of scholars, two thousand, nine hundred and twenty-seven; and of teachers, five hundred and six.

We understand that a revival of religion has commenced in Yale College, with encouraging prospects.

#### SUMMARY.

#### THE LAST CONGRESS.

From a document published in the National Intelligencer, it appears that more than half a million of dollars were appropriated by the last Congress for the purposes of Internal Improvement; nearly \$900,000 for Fortifications; more than \$1,700,000 for the increase of the Navy; nearly \$30,000 for Foreign Intercourse; half a million for the extinction of Indian titles, &c. besides more than \$2,000,000 for Miscellaneous Objects, such as pensions, surveys, grant to LAFAYETTE, and relief of sufferers during the late war.

On Wednesday, at eleven o'clock, the corner stone of the new Market in this city was laid by the Mayor, in presence of a large number of citizens.

Six Reservoirs of water from 25 to 50,000 gallons each, are ordered to be erected in Boston.

We learn with pleasure that most of the Journeymen Carpenters have returned to their employments, and been well received. Some of the leaders, it is said, have cleared out, and their places supplied by workmen from the country.

*Centinel.*

Within 20 miles round the city of Boston, there are now annually made forty thousand pieces of FLANNEL, each piece containing 46 yards. The largest quantity of the same article ever imported in any one year, was 55,000 pieces.

*New County.*—It is said, that petitions will be presented to the Legislature at the ensuing session, for the erection of a new county to include the southerly part of Bristol county and the towns of Rochester and Wareham, in Plymouth County. New-Bedford to be the shire town.

The number of houses built in New-York city during the year 1824, has been ascertained to be 1624, which implies the addition of about 10,000 to the population. The whole number of churches is 97—ministers, 128. Vessels of all descriptions built in 1824, 65, measuring 15,831 tons.

From returns of votes already made, there can be no doubt that Gov. Wolcott and Lieut. Gov. Plant, of Connecticut, have been re-elected to the same offices for the ensuing year.

*The Capitol.*—The Eastern portico of the Capitol at Washington has been so far completed that the columns have been raised to their places.

The late President, Col. Monroe, offers at public sale on the first Monday in June next, his Albermarle estate in Virginia, of 3,500 acres; also another tract of land of 700 acres, near Milton.

Mr. Monroe's pecuniary affairs are said to be in a better situation than has been reported.

It is stated in the "Genius of Universal Emancipation," that David Patterson, Esq. of Orange county, N. C. has recently emancipated a family of eleven slaves, worth at least four thousand dollars, and sent

Twenty-five years since, the commerce of New Orleans employed 2 or 3 square rigged vessels and 3 or 4 schooners. Now a thousand vessels do the outward commerce of this city, and 100 steam-boats bring to its wharves and ware-houses the various and increasing productions of the fertile fields of the West.

A gentleman by the name of Conroy and his family, consisting of his wife and five children, removing from Virginia to Alleghany County, whilst crossing the Potomac, three miles from Oldtown, Mrs. Conroy and her five children were drowned.

On the 16th inst. a transient person, supposed to be about 35 years of age, was found drowned in a small creek in Middletown, Conn.—Verdict of the jury, that he came to his death by drowning himself in a state of mental derangement.

Bookstore in Windsor, Vt. was destroyed by fire lately, occasioned by a spark accidentally falling from a candle among combustible materials.

A fire broke out at Hudson, on Friday last, occasioned by the bursting of some chemical apparatus, in the Druggist's store of J. Frary, which, and several other adjoining buildings, were considerably injured.

On Wednesday night of last week, a fire broke out in Canal-street, N. Y. and destroyed several houses.

*Serious caution to Segar Smokers.*—The little village of Elton, situated eleven miles west of Baltimore, and containing 10 houses, was destroyed on the night of the 22d instant, by fire, communicated by a lighted cigar.

#### FOREIGN.

#### LATEST FROM EUROPE.

No foreign news of much interest has been received since our last.

The last news from Constantinople, to Feb. 10th, is, that the Janissaries have attempted a change in the government. "The state of Turkey," remarks the Courier, "is sufficiently ominous, at the present moment." Several Orts of Janissaries and even certain persons about the Sultan's person, had been gained over by the conspirators. The plot had many ramifications, and

## POETRY.

For the Recorder &amp; Telegraph.

MESSRS. EDITORS.—I know not whether the enclosed lines are original, or have already appeared in print: but wishing to snatch them from oblivion, I take the liberty to request for them a place in your paper.

A.A.

We parted—and we knew it was forever—  
We knew it—yet we parted—then each thought  
And inmost feeling of our souls,—which never  
Had else been breathed in words—rush'd forth & sought  
Their sweet home in each other's hearts, and there  
They liv'd and grew, 'midst sadness and despair.

It was not with the bonds of common love  
Our hearts were knit together—they had been  
Silent companions in those griefs which move  
And purify the soul; and we had seen  
Each other's strength and truth of mind, and hence  
We loved with passion's holiest confidence.

We parted—as our hearts had loved—in duty  
To heaven and virtue, and we both resign'd  
Our cherish'd trust—I, all her love and beauty,  
And she, th' untold devotion of my mind.  
We parted in mute anguish—but we bent  
Lowly to Him, whose love is chastisement.

It was, perchance, her spirits had been goaded  
With suffering past its bearing—that her frail,  
But patient heart had been so deeply loaded  
With sorrow, that its cords were forced to fail,  
Severed by more than distance—I was told  
Her heart, amid its trials, had grown cold.

She rests in heaven—and I—I could not follow:  
My soul was crushed, not broken—and I live  
To think of all her love—and feel how hollow  
Are the sick gladnesses the world can give.  
I live in faith and holy calm to prove  
My heart was not unworthy of such love.

For the Recorder &amp; Telegraph.

Calmly she sat—and the west wind was sighing  
Its requiem of peace o'er dead and o'er dying;  
And hush'd was the war-trump's boldest tone,  
And sad on the breeze came the dying groan:  
The maiden watch'd by her warrior fair,  
And over his breast breathed her humble prayer.

That morn he was strong in the glorious fight,  
Calmly he lay in his death-sleep at night.  
For the flush on his brow had passed away,  
And his spirit had flown to a purer day.  
The moon shone bright from her throne on high,  
And the stream flow'd pure 'neath her silv'ry dome;  
But cold were her beams on helmet and spear,  
And silver-drops seem'd the fair one's tears.

She wept o'er his corse, and her tears fell fast,  
As memory return'd to days that were past:

But she wip'd them soon, and her dark eye shone,  
As she silently gazed tow'rs her warrior's home:

And she knew, that when a few days were o'er,  
She should meet him in heaven to part no more.

## "VANITY OF VANITIES, ALL IS VANITY."

"It is vanity to seek after riches which must perish, and to trust in them. It is vanity also to be ambitious of honors, and to raise one's self to a high station. It is vanity to follow the lusts of the flesh, and to desire that for which thou must afterwards be grievously punished. It is vanity to wish for a long life, and to take little care of leading a good life. It is vanity to mind only this present life, and not to look forward into those things which are to come."

"He who would fully and completely understand the words of Christ, must study to make his whole life conformable to that of Christ. What does it avail thee to discourse profoundly of the Trinity, if thou be void of humility and consequently displeasing to the Trinity?"

"I had rather feel compunction, than know its definition. If thou didst know the whole Bible by heart, and the sayings of all the philosophers, what would it all profit thee without the love of God and his Grace?"

THOMAS A KEMPIS.

## A SCENE IN AFRICA.

I stood on Cape Montesoro—night had spread over its shadows—silence reigned, broken only by the sound of the distant, dashing waters. As the bright and beautiful constellations moved through the heavens in their illustrious and unchanging courses, evidences of invisible glory—an eternal and immutable God—what scenes of horror—of relentless cruelty, said I, have ye witnessed, along the whole border of this afflicted, this injured land.—Here, every day for centuries, has the human body been bound in chains, the ties of kind fellowship, of nature's strongest affections, ruthlessly sundered, and hope, which smiles in death, made to perish by living agony. Here have many courage been subdued by torture—parental love punished as a crime, and female tenderness been rewarded by the keenest sufferings. If the pure spirits which inhabit you, can look upon human affairs, must they not suppose that knowledge and civilization harden the heart, and that sympathy lives only in the breasts of barbarians. Rejoice they must, that the fair planets roll so far above the unholy and contagious influences of our world. What multitudes of human beings on this shore, have been immolated on the altars of avarice—how many have wished to die, as they bade a final farewell to their lovely homes, and saw for the last time their wives, children, and friends! My God! who can describe the miseries of those crowded to death in the dungeons of a slave ship? But shall everlasting night cover this land, and the records of African history forever contain nothing but mourning, lamentation, and woe? Heaven forbid it. The omnipotent will not suffer it. A universe beautiful, harmonious and grand, rose at his word from chaos; from the ruins of human vice and hope, his wisdom is displaying a new moral creation, and the exile, suffering, and degradation of the Africans, may be succeeded by their return, felicity and honour.—[African Repository.]

## THE KENT EAST INDIAMAN.

Besides the large number of soldiers and others saved from the burning wreck of this ship by the Cambria, 14 others were afterwards taken off by the Cambria, Capt. Bibby, from Alexandria, in Egypt. From the account given by these men it appears that they never for a moment suspected they should be abandoned by their comrades, till the Cambria was under way—2 sergeants, 2 corporals, about 50 privates, and 6 children being left behind.

Many affecting incidents occurred, during the dreadful interval between the departure of the Cambria and the time when the survivors were compelled by the ravages of the flames, to commit themselves, as the only remaining chance of escape, to the fragments of floating wreck. Two brothers, named Burton, privates in the 31st regiment, despairing of all hope of escape from the fiery element, affectionately embraced each other, and joining hands, precipitated themselves into the sea. They both perished. A father, whose wife, and one child, had got on board the Cambria, was left with a second child on the wreck. When the progress of the fire had rendered longer stay on board Kent impossible, he threw himself and his helpless offspring into the sea, in the hope of being able to swim with it to some of the floating wrecks. Unfortunately, the poor fellow could not keep his hold of his child, and it sunk from his paternal grasp to rise no more. This man is one of the fourteen saved by the Caroline. Another father had lashed his child to his back, and committed himself to the ocean with a similar object. The child perished, from the severity of the weather and the effects of the sea; and the father was reluctantly compelled to suffer his child to sink. Poor fellow! he soon afterwards shared the fate of his child.—Many who escaped the fury of one element, in despair precipitated themselves into the other, and perished.

The masts of the Kent fell about midnight, (she took fire at 7 o'clock in the evening) and about 2 o'clock she blew up. The explosion was not very loud, on account of the powder's being chiefly wet by the sea. At half past two, the fire had burnt nearly to the water's edge, and the few that survived, began to expect immediate death, when the Caroline had in sight. Their joy cannot be described. Two boat-loads of 6 each were taken off; but as the boat was returning again, the hull went down;—two individuals only being rescued from the water after she disappeared.

For the Recorder &amp; Telegraph.

## OBITUARY.

Died in Marlborough, on the 31st ultimo, HENRY, son of Rev. Sylvester F. Bucklin, aged 11 years.—A lad of amiable disposition, manly deportment, and much beloved by his acquaintances. The circumstances attending his death were peculiarly distressing to his friends.

About twelve days before his decease, in the bloom of health, and engaged in juvenile sport with his schoolmates, a young man, who was as attendant in a stable near the school-house, took offence at something, and under momentary excitement, threw a bell with great violence against the lad, which struck him on the lower part of the abdomen, and thereby caused an inflammation on the periosteum, which gradually increased for seven or eight days, until it was finally communicated to the whole of the intestines; and on the fourth day after his confinement, having patiently endured the most excruciating torture, he expired. About one hour previous to his death, his pains having ceased in a degree, he repeated (of his own accord) the Lord's prayer in a very distinct and audible tone of voice; and then with a smile of complacency, as though in his last moments, he wished to administer comfort to his friends who were weeping around his bed, he sunk into a state of insensibility.

"On a thread so brittle hangs this mortal life." The above will furnish a useful lesson to children, and teach them that although they are now in the bloom of health and in the morning of life, the bow of death may be bent, and the fatal arrow aimed, which is to terminate their existence. It will also teach parents that their exertions have caused a beloved child to look to his Heavenly Father for support in the agonies of death. It will also teach the passionate the danger of indulging even momentary passions; for the act of a moment may occasion the sorrow and regret of a long life.

## CARDS.

MESSRS. EDITORS.—Through the medium of your excellent paper, the subscriber would acknowledge the receipt of Thirty Dollars, from the Female Charitable Society in the first parish of Dracut, to constitute him a Life Member of the American Bible Society. Also, of a sum from individuals, sufficient to purchase a set of Scott's Family Bible.

JOSEPH MERRILL.

Many a proof have I had of the truth of this old gentleman's remarks, since he made them to me, and I am happy to say I have discovered the reason. Full enjoyment, full satisfaction to the mind of man, can only

## LITERARY &amp; SCIENTIFIC.

## OUTLINE OF BIBLE HISTORY.

Rev. Charles A. Goodrich has just published an Outline of Bible History, with Notes and Observations, adapted to the Minds of Youth. This is a very interesting little volume, of 118 pages 18mo, comprising a series of questions and answers relative to the most important events recorded in Scripture, from the beginning of time to the coming of Christ. Although designed more especially for Sabbath and other Schools, it contains much that is instructive to mature minds.

For example the following:

"Q. By whom was our Bible translated into English?"

"A. By forty-seven learned men, in the time of James 1st, King of England, A. D. 1611.

"Observations.—The translation was begun in 1606, and finished in 1611. Fifty-four of the principal divines in England were originally appointed to undertake the work; but several of them dying soon after, only forty-seven were engaged in it. These were divided into six companies. The first company translated from Genesis to the 1st book of Chronicles; the second to the prophecy of Isaiah; the third translated the four greater prophets with the Lamentations and the twelve smaller prophets; the fourth the Apocrypha; the fifth the four Gospels, the Acts, and the Revelation; and the sixth the Epistles. The translation being finished, the whole body assembled, and together revised. Before it was finished, however, several learned men from Oxford and Cambridge Universities, were appointed to revise and correct it.

"Q. By whom was the Bible divided into Chapters?"

"A. By one Hugo de Sancto Caro, about A. D. 1244. He used the letters of the alphabet, instead of Roman characters, to mark the Chapters.

"Q. By whom were the Chapters divided into Verses?"

"A. By a celebrated Jewish Rabbi, named Mordecai Nathan, about 1445."

If we have counted right, the book contains twenty-four engravings, illustrating certain portions of Scripture history. This will render it particularly acceptable to children, and none the less so to any one. We trust it will have an extensive circulation.

## LITERARY CURSITY.

The following letter was written by Queen Elizabeth, to James, in the year 1586; soon after the tragic end of Queen Mary.

My dear Brother, I would you knowe (though not feit) the extreme dolor that overcometh my mind, for that miserable accident which (far contrary to my meanings,) hath befallen. I have now sent this man of mine ere now yl ladt pleased you to favor, to instruct you truly of that whi ys to yorskyn for my penit to tell you. I beseeche you that as God and many more know, how innocent I am in this case, so will you believe me, that if I had bid (i. e. directed) ought I owd by y (i. e. would abide by it.) I am so bace-minded that feare of any living creature or prince should make me abyde to do that were just, or do to dey the same. I am not so to disguise, fits not a knige, so will I never dissemble my actions, but causeth you to shew even as I ment them. This assuring yourself of me, that as I knowe this was deserved, yet yf had ment y, I would never laye it on others' shoulders; no more will I not damnifie selfe, that thought yt not.

The circumstance yt may please you to have of this bearer. And for your part, think you not have you not in the world a more loving kinswoman, nor a more deare friend than myself, nor any that will watch more carefully to preserve you and your estate. And who shall otherwise perswade you, inde ceasance partial to others than you. And tis in hast I leave to trouble you, beseeching God to send you a long reign. The house of Col. McGuigan of West Middlesex, Pa., was struck with lightning on the 30th of March, and was shattered considerably. A brass clock in one of the lower rooms was stopped, and a watch which had been set in time, was set in motion.

## NEW WORKS.

Proposals have been issued, to publish by subscription the following Works:—"Letters from Alabama,"—"The Tennessee"—and "Sketches by a Traveller." The Letters will comprise 250 pages; Tennessee, 375; Sketches, from 350 to 400. The author is a lady, now in this city. She is the widow of a highly respectable man, and an officer of the Revolution. Of the merit of the works we know nothing, save what can be gathered from various recommendations in her hands from the most distinguished men in our country.

the day of publication, by the mail of that day, or in any other way they may prescribe. It will be forwarded to the United States to new subscribers, with the receipt of one year's subscription, \$5.

Published by CUMMINGS, HILLIARD, & CO., Boston, for the Proprietors. All communications in any way relating to the U. S. Literary Gazette, are to be hereafter directed to James G. Carter, Boston.

GERMAN BOOKS.

MUNROE & FRANCIS have received an assortment of the GREEK and LATIN CLASSICAL TESTIMONIUM; also, Rosenmüller's Scholia in N. T. Test.; Doederlein's Institutio Theologica, Knappius N. T. Test. Graece; Sismondi's Biblia Hebreorum Commentarius in Nov. Test.; Jaspis Verus Latina Epistolarium, Nov. Test., &c. &c.

Gentlemen who ordered books by Mr. W. C. Hall, are requested to call for them. April 22.

## SELF-KNOWLEDGE, A SCIENCE TO BE STUDIED.

JAMES LORING, has published, *A Treatise of Self-Knowledge*, showing the Nature and Beauty of that important Science, and the way to attain it, intermixed with various Reflections and Observations on Human Nature. By JOHN MASON, A. M. T. which are now added, *Questions* adapted to the way for the use of Schools and Academies. Price 62 1/2 cents, bound, and 37 1/2 1-2 ets. in boards. Third edition.

This standard little volume, comprehensive and judicious in its plan and arrangement, appears well adapted to the judgment of the most mature age and understanding, and happily adapted to the best improvement of young persons. Being now published in a clear form, it is hoped that pious institutions of all kinds will avail themselves of the opportunity now presented, introducing it into the Schools and Academies of which they preside. The Questions in this edition are well adapted to facilitate the study of the valuable science of Self-Knowledge, and calculated to impress on the young mind those interesting sentiments which the Treatise is so richly stored. April 22.

## FEMALE CLASSICAL SEMINARY.

THE Summer term of this Institution will commence on Monday May 2nd. The Principals having enlarged and systematized his plan, he published it in a small pamphlet, which may be procured by calling, or by addressing a line to him at Worcester. A few more young ladies may obtain bonds of his family by an early application.

B. F. FARNSWORTH, Principal.

Worcester, April 8th 1825.

## BROWN'S CONCORDANCE.

DIAMOND EDITION, printed in London, may be had of MUNROE & FRANCIS, No. 12 Washington-Street, at the low price of 75 cents.—Gurney's Pocket Dictionary of the Holy Bible, in one small edition, price 1 25 ets. Both these books are very useful in every family where the Bible is read, and the price is remarkably low. April 10.

## CHRISTIAN COMMUNION.

A Sermon by Justin Edwards, Pastor of the Second Church, Andover.—Third edition enlarged—published by M. Newman, and for sale by Cummings, Hilliard and Co. and by S. T. Armstrong, Boston. M. Newman has likewise recently published *Conciliations*, and an *Abridgement of Corrado*, with *Appendix* selected from different authors, by Henry Daggett, A. M. Principal of the Foreign Mission School, Andover, April 11th, 1825.

## NOTICE.

THE connexion in the Printing and Bookselling business heretofore subsisting between the subscribers, is this day dissolved by mutual consent. The persons who are indebted, are requested to make payment; and all persons who have demands, are requested to present them for adjustment to either,

SAMUEL T. ARMSTRONG, CROCKER & BREWSTER.

Boston, April 1st, 1825.

CROCKER & BREWSTER, inform their friends in the public that they have taken the Stock in trust of Mr. Samuel T. Armstrong, and will continue the business of *Printing and Bookselling*, at No. 50 Cornhill, as heretofore. All orders for the *Missionary Herald* may be addressed to them.

SAMUEL T. ARMSTRONG, CROCKER & BREWSTER.

Boston, April 11th, 1825.

## SCOTT'S FAMILY BIBLE.

Will continue to be published as heretofore. Also *Worcester's Watts' Psalms and Hymns*, *Saints' Hymns*, and *Christian Psalmody*. Oracles for these Books will be supplied by the best authors addressed to either of the subscribers.

SAMUEL T. ARMSTRONG, CROCKER & BREWSTER.

Worcester, April 16.

## JOHNSON &amp; SEWALL.

INFORM their friends and customers that they have removed to No. 5, Merchant's Row, near Timothy Dodd's, opposite Messrs. Clap & Son.

These they formerly kept. They have for sale a supply of *Spring Goods*, received by the last steamer from Liverpool.

N. B.—They thankfully acknowledge the kind exertions of their friends, by which their property was saved from the late fire, & hope to make good the loss.

JOHNSON & SEWALL.

NEW AND ELEGANT FRENCH PAPER HANGINGS.

J. BUMSTEAD & SON, No. 118, Water-Street, New York, from Havre.

40 cases of *Paper Hangings and Borders* of the latest fashions, selected from the first manufacturers of Paris, by Mr. J. F. Bumstead, one of the firm.

Also for Sale.—A very extensive assortment of *American Paper Hangings*, some as low as 25 cents per roll, by the case.

JOHNSON & SEWALL.